
THE
COUSINS
OF
SCHIRAS.



SCHIRAS

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THE
COUSINS
OF
SCHIRAS.

IN TWO VOLUMES.

TRANSLATED FROM THE FRENCH
By JOHN BRERETON BIRCH, Esq.

Fictis meminerit nos jocari fabulis.

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COUNCIL



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THE
COUSINS OF SCHIRAS.

CHAP. I.

THE GIFTS.

IN Schiras, the capital of Persia, resided two powerful families, who had long been rivals for the smiles of the Sultan. The command of armies, and the first places in the coun-

cil, were objects that continually excited the contests of ambition. The heads of these illustrious families had each married a daughter of the Mufti.

In thus settling his children, that venerable personage not only had in view the advantages of rank and fortune, but he at the same time hoped, by this means, to put an end to the dissensions which had so long divided the court. His schemes succeeded: the Sultan was better served, and his favours, by being equally distributed, struck at the root of the spreading envy. Shiridan, one of the Mufti's

sons-in-law, was governor of the capital; the other, Manaffes, commanded the sultan's guard, a post which gave the latter ready access to his master's presence, and with that, unlimited authority.

Several years elapsed without giving the Mufti the satisfaction of seeing his progeny extended. Anxious for so desirable an event, he frequently retired to the inmost recesses of the Mosque; and prostrating himself on the pavement, with hands extended towards the east, poured out his invocations to the Most High, and to his

prophet, who dwelleth in the third heaven.

One day at his accustomed devotion, he thus addressed the prophet :
“ Oh, Mahomet ! prince of the faithful ! thou who enjoyest the more immediate presence of the Deity, what have I done, thus to be denied that blessing so profusely lavished on the meanest of the children of Adam ? It is said that the seed of the prophet shall be as numerous as the sand on the sea shore ; yet I remain as a tree, whose vital sap is exhausted, and whose root is dried. For forty years I have never omitted the daily ablutions

tions thou hast enjoined, and now, when the number of my days is nearly run, hear the petition of thy servant!"

His cheeks were bathed with tears, and sobs seemed to stop his respiration. The Mufti had scarcely uttered these words, before the doom of the Mosque seemed to open: a flash of resplendent light darted on his eyes; in the midst of which, veiled in etherial vestments, he perceived a dazzling figure, who thus addressed him:—

"Thy prayers have been transmitted by the prophet to the foot of the eternal throne. It is granted thee to

revive in thy children, and thy offspring shall exist till the Koran shall be read no more."

The doom closed, the light disappeared, and the Musti remained overcome with devout wonder and inexpressible joy. Prostrating himself, he offered up his sincere thanks to God and the prophet.

At his return, his children were struck with the satisfaction that reigned in their father's countenance. For three days he gave himself up to joy : music, dancing, and the most superb entertainments were given by him,
in

in which not only his own family partook, but the grandees of the empire, and even the Sultan himself, deigned to honor with his presence the universal hilarity.

It was not long before the daughters of the Mufti announced the completion of the prophet's promise; both becoming pregnant nearly about the same time, magnificent preparations were made for the approaching occasion. Whilst they were in this situation, the event so long desired, furnished the sisters with a constant fund of conversation. Their offspring had been assured by the prophet of the

greatest and most fortunate destiny, but the particulars of that destiny was concealed in the volumes of fate.

"I wish," said the elder, "that my son may prove the handsomest of men."

"And may mine," said the youngest, "be the bravest."

"He will then," returned the other, "resemble his grandfather, who was Grand Vizier till the age of ninety, and whose wife even at that advanced period blessed him with twins."

Each family had a protecting fairy, who always appeared at the birth of
their

their children, to bestow on them those endowments of mind and body, the usual gifts of that benevolent race of beings.

It however sometimes happened, that a malevolent genii arrived first, when all that could afterwards be done, was, to counterbalance, by the gift of other qualities, the unfortunate influence of the evil genii. Had the latter given deformity of person, the good fairy bestowed the mental qualities of benevolence and tenderness, and that in sufficient measure to obliterate the blemishes of countenance: when pride was the gift, humanity

manity and sensibility were its counterpoise. Great art was requisite on those occasions in the friendly fairy to correct the fatal gifts of the inimical one ; for which purpose she had made morality her study. Thus, when at a loss to resist the unfortunate gifts of the malevolent genii, she ever bestowed indolence and a voluptuous taste, thereby to blunt the faculties ; so that, in consequence of this wise combination, a man, who, from the excess of his bad qualities would have been a monster, was enabled just to vegetate amidst the women of his seraglio.

The

The wife of Shiridan first felt the pangs which prove mankind the sons of mortality, and may be esteemed the unhappy prelude of the miseries to which human life is subject. As soon as her parturient throws were perceptible, the whole family began to invoke the prophet, and loudly to summon the approach of the good fairy; but, alas! their supplication and their cries were ineffectual, the fairy was officiating on a similar occasion with the Princess of China.

A noise, however, resembling thunder was instantly heard: the evil genii flew in at the window, mounted on a dragon,

dragon, breathing sulphur and smoak. "I give," (cried she) in a menacing tone, "*I give to your child a feeling heart, a superior genius, and an unbounded frankness.*" At these words the dragon flapped his wings, and with an air of exulting voice the genii disappeared.

The family were thunderstruck, and the mother at the sight so terrified, that she fainted. When she recovered, and was informed of what the evil genii had pronounced, she thanked heaven for the great qualities bestowed on her son, and in this
idea

idea she was encouraged by some female relations.

When the good fairy arrived, who had travelled upwards of three thousand leagues in a few minutes, "I am come too late, (said she) but you appear to be very well pleased."

They informed her of what had been done.

"Oh! the vile genii," said she, "repeat what she said."

"*A feeling heart.*"—"The wretch!"

"*A superior genius.*"—"How infamous!"

mous!"—"Nothing is now wanting but *frankness*."

"Are you not satisfied," demanded the mother, "could the genii have bestowed any thing better?"

"So far from it," said the fairy, that I am in despair. Never were more misfortunes heaped on one individual. Alas! (continued she) in incoherent sentences, the time is short. Well, let him be *indolent*; all I can now do, to counteract the misfortunes that threaten him, is to give less action to the fatal qualities with which he has been so maliciously endowed."

Having

Having said this, she instantly set off again for India, where she was impatiently wished for.

The wife of Manasses presented him with a son the following day.

The protecting fairy arrived in good time, and the family were in raptures at her early appearance.

“Your child,” said she, “shall be moderate, his disposition active, his inclination patient, and his constitution cold.”

Manasses

Manaffes and his wife looked with consternation at one another: the fairy perceived it.

“I know very well what I am about,” said she, and disappeared.

“It is a great favour, indeed,” said Manaffes, to have been four hundred years under the protection of a fairy, and gifts like these to be the only result. Your sister was much better treated by the evil genii: her son is to be a great man, whilst our’s will grovel in the dust.

“It is not in the power of mortals, (replied his wife) to understand at all times

times the designs of those fairies; they are like men of genius, who, from a wish to be singular, are often guilty of extravagance and folly.

CHAP. II

EDUCATION OF THE COUSINS.

ALADIN, the son of Shiridan, and Salem, the son of Manaffes, were early placed in a college of Santons, where only the sons of the first nobility were admitted by those lowly servants of the prophet.

Aladin

Aladin applied himself but little to his studies. He spent the principal part of his time in the amusements natural to young persons; but the acuteness of his abilities were of infinite service to him. Notwithstanding his indolence, he surpassed the greatest number of his companions in learning, to the astonishment of his master. He appeared to be inspired rather than taught: he was besides of an independent spirit, conforming with difficulty to rules. Every thing was to be obtained from him by gentleness: he was easily overcome by good-nature; but ill-timed severity, or the caprices of authority, irritated

his temper, and excited him to revolt. In short, his preceptors found him idle, intractable, and fond of disputing.

Salem appeared in a very different light, both to the fantons, his masters, and his companions. He seemed to have no ardour in his mind, nor activity in his soul: he was never led away by attractive amusements; on the contrary, he applied himself assiduously to his duties, but then, he was three days in learning what had cost Aladin only an hour. He did not penetrate deeply into the sense of what he learnt, but he remembered the purport of it.

For

For these acquirements, however, Salem was held up as a pattern to his companions by the fantons: every mark of favour was lavished upon him; and if sometimes they could not refrain from rewarding Aladin, it was always accompanied with advice and remonstrance.

The chief of the fantons, a man deeply versed in the study of morality, was of a different opinion with regard to Aladin, and taking compassion on him, "Oh! my son," would he say to him, "might I be allowed to advise; it would be to hide one half of your understanding,

but that is impossible; it may assist you in your first enterprizes, but how will it be possible to moderate its fire, and only suffer its feeble rays to transpire? you will soon be known, hated, and persecuted. An elevated genius is the most fatal gift the gods can bestow; we despise others, and with difficulty descend to the level of mankind. You have likewise a feeling heart, that is another misfortune; it will throw in your way a thousand wants, you will not be able to satisfy, and the sensibility you possess will aggravate all your miseries.

Know-

Knowledge and sensibility are certainly the most noble faculties of the human mind, yet are they the two great sources of unhappiness, and why? because there are two curses in the world, envy and ingratitude. Having said this, the venerable fanton with tears embraced his pupil.

Aladin felt his heart oppressed. The light which had been thrown on the future misfortunes of his life, struck him as a flash of lightning, and opened tremendous abysses around him, which threatened to engulf every expected happiness. His very soul was softened by the affection

with which the ancient fanton conveyed his admonitions. Tears of pleasure bathed his burning cheeks, and hope again took possession of his heart. He flattered himself he should be beloved by those whom he might have an opportunity of serving. Being himself open, benevolent, and generous, how could he believe others unfeeling, ungrateful, and dissembling.

Sad experience alone can give those who are naturally virtuous and open-hearted a proper knowledge of the rest of mankind.

CHAP. III.

THE SULTAN'S COURT.

THE two cousins, on their return from college, were presented to the Sultan, who received them with his usual affability, and they were admitted into his favour.

The

The name of the Sultan, who at this time filled the throne of Persia, was Iskander, to whom the epithet of *Feeling* had been unanimously given, because he was deeply affected, not only by the misery of his subjects, but even at the sight of a discontented aspect ; he therefore, as well as his courtiers, studied to keep from his presence every thing that could excite an unpleasant sensation. It was not however a deeply-rooted sensibility which obtained for the Sultan this name, had it been so, it would have rendered his throne a very uneasy one. It was such an apparent acuteness of sensation as characterises the

fair sex, and which they term a virtue; a kind of transient emotion, which, compared to sensibility, is as a whim to a real passion.

The Sultan had abolished the custom of his predecessors with regard to signing sentences of death. It had been hitherto thought that the prince should not be a judge; but that if ever the supreme sanction could be necessary, it was when the life of a citizen was in question, and it likewise rendered the judges more circumspect when their decrees were laid before the sovereign: in short, that when the rigour of the law exceeded the
crime,

crime, such circumstance authorised the clemency of the prince.

Iskander could never bring himself to sign the death-warrant of any of his subjects. A Roman Emperor once exclaimed, "*Why can I write ?*" but the Sultan of Persia said, "*I will not write.*"

The Academicians had, by the most pompous discourses, celebrated this rare sensibility of the Sultan. No reports of judgment had consequently been made to him for a considerable time: terms were even invented to keep the word *death* from the sovereign's

reign's ear, so that when he was to be informed of the decease of any person, the expression was, "he has made your highness a present of his share of existence."

The villages in the environs of the capital, within the distance of a dozen miles, were composed of habitations, where art had endeavoured to imitate rustic simplicity: they were covered externally with humble canes, whilst the inside was decorated with neatness, and every necessary appropriated to rural want.

The

The grand treasurer supplied annually considerable sums to their embellishment, and the ease of the inhabitants. Care was taken, whenever the prince directed his excursions, or passed on his hunting parties, to present to his view several flocks of shepherds and shepherdesses, not only neatly but elegantly attired, their crooks ornamented with ribbons. They sometimes formed dances to the sound of hautboys and pipes.

Did the Sultan desire to enter a hut, he found the family at table, served with abundance, and he retired, loaded with blessings; so that he had
every

every reason to contemplate the happiness of his subjects with delight. But notwithstanding the apparent felicity of those who resided near his capital, he was totally ignorant of the poverty and misery reigning in the more distant parts of his territories.

In compliance with his dislike of seeing unfortunate men, his courtiers easily persuaded him to banish those ministers whom he thought proper to divest of their employ. "It would make them too miserable," said they, "to remain at your highness's court, after so great a reverse of fortune, where they would find themselves obliged

obliged to mix with the crowd, after having received the homage of those who had held offices under them; and thus your highness's sensibility would suffer greatly, in having before your eyes, men, whom unavoidable circumstances had forced you to deprive of the highest dignities, or the most important places.

These considerations induced the Sultan to send into exile each fallen minister, whose name the courtiers never afterwards mentioned, through fear of afflicting their monarch.

Thus

Thus the days of Iskander, owing to the tenderness of those about him, glided on in a continual serenity, in the midst of the most splendid court. Entertainment succeeded entertainment, and nothing remained to cloud his felicity but the idea of approaching age.

His fultanas, of whom he had four, endeavoured to dissipate his melancholy thoughts. The public accounts were filled with lists of men who lived to an hundred years and upwards, retaining all their faculties to the last. To the most extravagant pitch of adulation was this desire to please

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their royal master carried. Did the Sultan lose his hair, the young people of fashion immediately had their heads shaved, and invented a kind of dress which covered the part entirely. His sight beginning to fail, he was obliged to wear spectacles. The college of physicians soon found out, that, for some time past, the air had possessed a malignant quality, very prejudicial to the eyes, and every courtier hastened to provide himself spectacles.

These proofs of his subjects' love could not fail giving pleasure to the sovereign. They induced him to grant them some indulgences not warranted

governed by the customs of Persia. He permitted ladies to attend his court. Each individual, according to the law of Mahomet, is allowed four legal wives, consequently, every courtier, as it was the prince's pleasure, could bring that number to court; an indulgence which, till the reign of Iskander, they had never enjoyed. Prior to that, they were immured in the Haram with the female slaves, destined for the pleasure of their master.

Iskander, weary of living in his se-
raglio, desired a court, and there can
be no court without women. This
innovation met with strong oppo-
D 2
sition,

sition, but principally the chief of the Eunuchs ; it being, in his opinion, attended with the most fatal consequences. “ It will be impossible,” said he to the Sultan, “ to govern the kingdom, when women intermix with the court ; they will be acquainted with all the secrets of the seraglio, and the divan, hitherto inaccessible to the most prying curiosity, will be laid open to the public : women will decide upon every thing—there being moments when men are weak enough to refuse them nothing ; thus each night will overturn the plans your ministers have laid during the day. Think, then, most august prince, of
that

that maxim of the great Coswes. "I am not so much afraid of the spears of the men, as of the distaffs of the women.

The Viziers vehemently opposed the chief of the Eunuchs: they represented his advice as suspicious and futile, fully proving his arguments to be grounded on self-interest.

A young man, who commanded the Sultan's guard, eloquently pleaded the cause of the most beautiful part of the creation. "Can we," said he, "advance one single argument, founded on justice and tenderness, (the amiable quality of a beloved sovereign)

to oppose the admission of the fair? shall we attend to sophistic speculation, in place of nature and truth? shall those who administer to our pleasures at home be deprived of an equal privilege abroad? I would ask the learned Eunuch, who is so well skilled in his knowledge of women, why, when we are united to them in the eye of the law, why they are there declared our equals, if they are to be treated as slaves. But hear his principal argument: '*They will govern us,*' said he. Well, and admitting they do, is it not preferable to be governed by women than Eunuchs."

The

The chief of the Eunuchs, full of indignation, retired from the divan ; and the youth who had so successfully pleaded the cause of the fair, was soon after elevated to the place of Grand Vizier.

The courtiers, to please the Sultan, were not backward to make their wives appear with eclat. Places of attendance on the Sultanas were created ; but as the support of four wives fell heavy upon some, it was contrived to assign to each a different department in their palaces.

One of the four was called the *political wife*: a brilliant equipage was provided for her; she was loaded with jewels, and attended by slaves, magnificently dressed. She constantly appeared at court, and was employed to solicit audiences with the ministers, in order to acquire preferment for their husband. For this station, a pretty, rather than a fine showy woman was chosen; at the same time, it was necessary she should be endowed with grace, with abilities, and some cunning. She was not required to be very young; from twenty-five to thirty was considered as a proper age: her reign lasted about ten or twelve years; and

and her husband having obtained in this space of time the wished-for commands and dignities, her talents were no longer required.

The second wife was kept for *ostentation*, and generally chosen with a great deal of personal dignity, knowledge of the world, and the art of carrying on a trifling and witty conversation with facility. A good memory was requisite to retain the names and anecdotes of all those who dined at her table, that she might never be at a loss for a subject to exercise her wit on. This personage usually dressed in a superb stile; yet a few rich
dresses,

dresser, which commonly lasted ten years, were sufficient for her appearance at all the court ceremonies where her presence was indispensibly necessary.

The third was called the *house-wife*. Her person was generally large, and her complexion ruddy; she possessed a perfect knowledge of arithmetic, the price of provisions, and the management of family concerns; her dress was plain and neat.

The fourth was more particularly destined for the bed; her age from sixteen to eighteen; her dress a kind
of

of muslin robe, embroidered with small gold stars; a Persian girdle marked her shape; her hair intermixed with flowers, flowed in natural ringlets down to her waist; and a small black ribbon heightened the softness of a bosom of alabaster. No great degree of understanding was necessary for this character, where nothing but ingenuity and softness was required.

Iskander's court was not without intrigues: it was in continual agitation; each society wanting to name a minister, or displace some members of the divan; and the women were
always

always the principal wheels in each of these political contests. Men were of course frequently elevated, who had the art of making themselves agreeable in company, and of rendering themselves pleasing to the fair sex.

A Mufti was often chosen, who did not know ten pages of the Alcoran ; a judge ignorant of law, a minister of finance. When the capacity of either was called in question, the women said, " He is very amiable." The men immediately repeated the same, and the minister who gave way to the tears of a woman was held up as a man of feeling.

The

The two cousins appeared in court while things were in this situation, but their success was very different.

CHAP. IV.

CONDUCT OF THE TWO COUSINS.

SALEM was assiduous in his attendance on the polite circles, gave way to every decision, partook of every amusement, was the first at the Sultan's levee, and at his retiring to rest. Accustomed

customed to his presence, the Sultan encouraged a familiarity, which had the exterior of favour. Every body spoke well of him ; he created no jealousy ; and his mind, equal and composed from its inactivity, appeared to offer a general and flattering condescension—following, without intent, the tides of favour and of fashion—never zealous in the cause of any party, because he had no marked character or sentiment of his own.

Aladin, more independant in his ideas, shook off the yoke of prevailing opinion ; he sought the conversation of men of sense, and paid his
court

court without servility. He was considered as presumptuous, because he gave his opinion; and indiscreet, because his natural frankness made him anxious to find out truth, and communicate it to others. His arguments were said to be light and superficial, because he was concise; and by reducing the long disputations of others to plain and simple principles, soon terminated their disputes.

His father, who was passionately fond of him, and who had founded on him the most sanguine hopes, for the aggrandizement of his family, gave him up a considerable part of his for-

tune during his life, in order to enable him to appear with eclat in the world ; and an uncle, who had attached himself very much to him, left him shortly after an immense inheritance, consisting, besides a large sum of ready money, diamonds, and precious stones, of several estates, producing a princely revenue.

Aladin immediately purchased a superb palace, and furnished it magnificently. In his stables were three hundred fine Arabian horses, whose accoutrements were of velvet, or satin embroidered with pearls ; the mangers were of marble, and the racks of fandel

wood. He had also twenty elephants; on one of these he usually was seated, when he went abroad with ceremony, on a superb tower, elegantly sculptured; an enormous peacock of solid gold, inlaid with variegated brilliants, and extended wings, formed a canopy to shelter him from the sun.

In his menagerie were the scarcest birds of prey, brought from Mount Caucasus; he had dens of lions, panthers, and tigers, wonderfully broken for hunting; in short, his magnificence of every kind equalled his immense fortune.

His

His table was sumptuously and delicately served, and all the court were invited to it by turns. Over the door of a most superb saloon in his palace, these words of the poet Saady were inscribed in letters of gold,

“ A generous friendship every wish will share,
 “ No sordid interest nor distrust is there.”

As Aladin had not taken to himself either of those wives allowed by the law, his haram was filled with the most beautiful women Asia could produce, who met with none of those restraints usually annexed to that state.

At night Aladin frequently retained with him a small number of his most intimate friends, opening to them his haram

In the midst of a garden, interspersed with orange trees, where the sight and smell were equally gratified by the fruit and flowers, appeared a hundred women, dressed in snow-white muslin robes; each had her name engraved upon a small golden plate, fastened to her collar.

They formed themselves into dances, intermixing the intervolutions of love, and representing its effects in
jealousy,

jealousy, resentment, coyness and tenderness. Aladin allowed his friends to chuse among them—a small number only were reserved for himself.

It was not depravity of taste, or libertinism of mind, induced him thus to give up his women to his friends, he was alone actuated by generosity and an aversion to exclusive pleasure; he could enjoy nothing but in common with his friends. When one appeared to have attached himself to a particular woman, Aladin sent her to him, magnificently arrayed, and bade her say, “Here is your slave whom your friend sends you.”

Delicacy, however, always reigned in these entertainments: suppers were served either in verdant bowers; or superb chambers, illuminated by a thousand tapers, perfumed with frankincense and amber. The most delicious wines were served in golden goblets; and concerts, both vocal and instrumental, tuned the heart to joy and voluptuousness.

CHAP.

CHAP. V.

THE MONK.

DEATH closed the eyes of Aladdin's father, and grief took possession of his heart: he renounced every pleasure, and study seemed the only source from whence he received consolation. He conversed with men of

E 4.

letters,

letters, and especially foreigners ; inquired into the manners of their country, their constitution, commerce, and arts.

An old Monk, whose travels had been extensive, excited in particular Aladin's attention. He was a man to whom fortune had given the severest trials ; he had alternately met with favour and disgrace, opulence and poverty ; having at last adopted the habit of a monk, that he might lead an independant life, and compensate for a life of toil, by remaining in a pleasing inactivity.

His

His habit commanded respect, and a few secret remedies for particular complaints occasionally procured him a competence ; but to avoid importunity, he did not often have recourse to this expedient. Being without family, he lived free from care, and unconfined by restraint.

He had seen a great deal of the world, and made more than ordinary observations on what he had seen ; he despised mankind—nothing relating to them appeared to him worthy either of his contempt or admiration ; he contemplated with the same eye the intrigues of a cabinet or an anti-chamber.

ber. The world was to him a vast theatre, where it was easy to be only a spectator: he never uttered a reflection on what *might* have been done in it, but took men and things exactly as they were.

“ Nothing is so ridiculous, and yet more common,” would he say, “ than to exclaim to a man who has just broken his leg, Why did you leap over that ditch? why not go another way? The fact is, the leg is broken, must be restored, and requires no arguments.”

He

He never dictated, though he sometimes advised ; he never argued against the passions, but often proved that there were none.

Aladin's rare qualities had not escaped the penetration of so enlightened a man, and had created in him the tenderest friendship. He was pleased to see his happy disposition unfold itself, and enjoyed the success to which he had often paved the way, by indirect advice.

Nothing was foreign to the Monk, and the ease and elegance of his manners discovered his former rank. Part

of

of the day he passed with Aladin, who returned his affection with the warmest gratitude, and revered him as a father.

Aladin had often desired he would make himself more particularly known to him ; and the Monk had promised him a recital of his adventures, waiting only, before he opened himself entirely to him, to be more fully assured of his friendship and discretion : for to him the warmth of youth was not uncommon, and he had not always found prudence its companion.

CHAP. VI.

REPUBLICS.

THE Monk was master of several languages, and had made a little extract from the best authors, forming a small library of seven or eight volumes.

lumes. One was on government, in which republics were particularly treated of. Aladin read it with the greatest attention. "Is it possible there should be such a government?" said he, "having never heard but of a government where the sovereignty was seated in one person, he could not easily imagine the practicability of any other.

Aladin was eloquent, fond of liberty, and thirsted after glory. He knew that elevation at court was only to be obtained by cringing, and that assiduity received the reward due to merit. What difficulties in his career

must not a man meet with, who like Aladin could not disguise his thoughts.

Enraptured with the work, which represented a government where man had full employment for his faculties, he read it over several times with avidity, translated it into the Arabic language, adding reflections and deductions, that, happily for him, were too learned to be understood by those in power.

“What a government,” said he to the Monk, “must that be, where man is subject only to the laws? should
you

you not like to be delegated to live in a Republic?"

"Not more than under any other government," said the Monk, "men every where desire glory and power. I prefer, it is true, one master to fifty. When I was a young man, I should not have been sorry to have lived in a republic, that I might have harangued at my ease, and claimed attention."

"What," said Aladin, do you not admire a government whose principle is virtue?"

"Say interest," exclaimed the Monk, "in common with every other, believe me, the man in society will ever prefer self."

"But

“But those men must be possessed of more valour?”

“They only assume it to enhance their price.”

“But liberty.”——

“Exists no where.”

Aladin could not think with the Monk; and he considered it as an incumbent duty to enlighten his own countrymen. He had a thousand copies taken of this translation, on the finest vellum, embellished with ornaments of gold, in exquisite workmanship; these he caused to be distributed amongst his chief acquaint-

ance, and the grandees of the empire.

The Sultan and the Grand Vizier heard the work confusedly spoken of, but did not read it ; they had something else to do than to occupy themselves with the constitution of a country, of whose very existence they were ignorant.

“ But what does it contain ? ” said the Sultan one day to the Vizier, “ you have certainly read it ? ”

“ It is a novel. ”

“ I thought the work of a serious nature, ” replied the Sultan.

“ The

"The subject is about a country where there is no monarch."

"Aye, aye, that is very droll, Vizier!"

His highness then burst into a fit of laughter. "The people are foreigners," continued the Vizier; "and the laughter of all the courtiers joined that of the monarch.

"This government is called a public thing," said Aladin.

"I am only acquainted with particular things," said the Sultan with a sneer.

"What folly," exclaimed one of the Sultanas, "what does the man mean with his public thing?"

"I am told it is sensibly written," said the Sultan. "It contains some novelty."

"But," said a Grandee, "if the people are the sovereign, who goes to the levee?"

"That is not a bad reflection," said the Sultan.

Aladin soon got the nick-name of *Public Thing*. The Vizier declared him systematical, and a dangerous person, who thought it possible to live without a king.

This sentiment made a great impression on the Sultan, who, from this time,

time, received Aladin with coldness. The Sultanas followed his example, and the courtiers shunned him.

Persons of sense, it is true, found his book interesting, the translation elegant, and the remarks curious. Their suffrage, however, was the only tribute Aladin drew from his work, which ought to have given him the greatest reputation in Persia, and to have obtained for him the superiority over all those of his age.

CHAP. VII.

THE SUCCESS OF MEDIOCRITY.

ALADIN quitted the line of politics, in which it appeared dangerous to interfere, and applied himself to the *Belles Lettres*. There is a degree of vivacity and warmth in genius, impelling

impelling in some measure to composition, and is to genius what the pleasure of love is to the senses.

Hurried on by this impulse, Aladin made verses, and exercised himself upon philosophical subjects, which he knew how to embellish with all the flowers of a brilliant imagination. Some few intimate friends were the only persons he made acquainted with his productions. To those he read them over, and especially the Monk, who gave him excellent advice; and, by judicious remarks, curbed in some places the irregularity of luxuriant fancy.

His cousin Salem thought this amusement frivolous, and even dangerous : he could not conceive how a man, of a certain degree of rank, could descend to composition ; losing that time in making verses, he ought to have employed in the affairs of state, and the care of his own fortune. He sometimes looked upon Aladin with a contemptuous smile when he found him thus employed.

“ Salem is right,” said the Monk, “ he judges by the world and from himself, and it is not at all difficult for him to obtain composition.”

Salem's

Salem's prudent reflections were soon justified. Aladin's works appeared in the world mutilated and interpolated by copyists ; and as soon as it was known that he had made verses, several satires, attacking the principal personages about the court, not even sparing the Sultan himself, were imputed to him.

Aladin's friends advised him to travel for some time ; and Salem came to take leave of him. " Did I not tell you, cousin," said he, " that men of our rank should not write.

Salem's

Salem's conduct was very different. He was assiduous at court, and distinguished himself in trifles; he was unceasingly praised, but more from absence of vices than from the good qualities he really possessed. Nobody was more attentive to etiquette: he had two secretaries; one for congratulations, and the other for compliments of condolence. No interesting event happened in any family which did not become the subject of a letter, or the cause of a visit from Salem: his visits were short; the most agreeable conversation not being able to detain him for a quarter of an hour longer than he had proposed.

He

He left those he visited without regret, because his soul was incapable of interest or feeling, and little desirous of knowledge. When in company, he generally drew one person into a corner of the room, and conversed with him in a low voice : “ This method has more effect upon others ; you do not meet with unexpected contradictions, nor disclose promiscuously your opinions and sentiments, and such an appearance of mystery gives an air of apparent importance.

Every thing that was contrary to received prejudices, and varied from the common routine, was with Salem impru-

imprudence and temerity. His expressions were always systematical, and applied to those who, quitting the common paths, pretended to principle.

Salem was good-natured without warmth : he would not have committed an injustice, nor have done any harm ; but he would encounter no hazard in doing good. He loved women, but without passion, and attached himself, as by instinct, to those of rank and credit. The general opinion of his discretion favoured his successes in that line ; every person beheld him as a man versed in all the rules of society.

ciety. He was quitted without fear, and retained the friendship of those from whom he had before received the tenderest proof of love.

His letters on the subject of love could never expose him ; they were not of that passionate nature which, when coolly discussed, might appear to border on ridicule : they were not those letters where sense is united with an effusion of tender sentiments, where the soul and character are developed : his were like printed forms, and might as well have served any other lover. He had settled rules for declarations, successes, and raptures.

Salem

Salem had insensibly gained a marked ascendancy over the women; they esteemed him, and consulted him upon the events that happened in their families, and the steps that were to be taken at court. He was acquainted with all the avenues to honor; a crowd of subalterns were attached to him by his condescension and his visits; he was minutely versed in the state of public affairs, and was not feared by the Viziers, as he never proposed important innovations, and executed every thing with rigorous precision.

He

He knew the uniform of every regiment, and the mottos of every family. The Viziers were astonished at his exact knowledge of the most trifling details: he sometimes proposed schemes, but always conformable to the reigning idea.

He one day wrote a voluminous memorial on the retrenchment of a tuft, from the uniform of each horseman; and another time proved, with a marvellous fund of intelligence, that, in the Sultan's cavalry, consisting of a hundred thousand men, he could make an annual saving of four thousand, seven hundred, and seventy-four

four sequins, three shakees, and two viftis, without prejudicing the appearance of the troops. He proposed another economical scheme, which was adopted for some time: it consisted in shoeing only the fore-feet of the horses.

Envy was silent, and Salem thus glided on with certain progress to fortune. He was so methodical, as to note down every thing he ought to do in the day, and sometimes even the heads of a conversation.

Chance one day had thrown his tablets into the hands of his cousin,

who read as follows :—" To-day to see the Vizier at ten o'clock, and his secretary at twelve. Not to fail sending a blue and red parrot to the favourite slave of the Sultaneſs Fatima, who wiſhed for one of that colour. To ſee the Princeſs Cheribi; and not to forget to ſpeak to her of the loſs of her little dog Ruby, which ſhe regrets very much. To ſee the Molak Abilick, who is ill; and talk to him of the moſque he is building.

CHAP. VIII.

ALADIN'S JOURNEY,

WITH THE ADVANTAGES OF BEING MOUNTED
ON AN ASS.

ALADIN yielding to the desire of his friends, set out with the Monk ; and traversing many provinces, made himself

himself acquainted with their productions and commerce: he attentively examined the customs of the inhabitants, and conduct of the governors.

The greater number of the latter he found vain and indolent, anxious to extend their authority, that they might abandon the exercise of it to proxy. Contented with exterior greatness, they thought all their duty fulfilled in giving sumptuous entertainments to the chief inhabitants, and rapidly running over the different towns under their jurisdiction, where they received petitions they never

G 2

read.

read. He perceived that the weight of authority was ever increasing, and that the lowest secretary was sometimes the centre and chief engine of sovereign power.

He particularly remarked the exercise of Domination. He saw several governors, whose manners at court had been simple and polite, and whom he had thought humane and gentle, yet now, when at a distance, and invested with a little power, were jealous to excess of the most trifling prerogatives; quarrelsome, and full of pride and severity.

“ They

“They are poor creatures,” said the Monk, “easily intoxicated. Power is like wine on a weak head, enforcing a revolution of character.

Aladin and the Monk, in the course of their journey, came to a considerable fair, frequented by merchants from almost every quarter; they were mounted on Arabian horses. The day was fine, and the country beautiful: a great concourse of people on foot and horseback were on the road, on whose countenances the Monk made various observations. His experience and accustomed penetration

were such, that he seldom failed to fix on their condition and manners.

A man passed by them mounted on an ass : " That man," said Aladin, laughing, " will not arrive quite so soon as we."

In continuing their journey, however, the travellers remarked, on a distant hill, the ruins of an ancient temple. Aladin, eager for instruction, proposed to quit the road a little, and examine the building. Their curiosity was satisfied. Amongst the remains which time had not yet been able to moulder, and which still conveyed

veyed some idea of the beauty and magnificence of the ancient edifice, they found inscriptions, which the Monk, being versed in various languages, explained to his young friend, entertaining him at the same time with the events to which they related.

With reluctance they quitted this place. The sight of monuments naturally lead to reflection, and produce the noblest effect on men inflamed with the love of glory : it awakens sensibility, by presenting the idea of the numberless generations which have disappeared from the earth since

the period those edifices were inhabited.

They had lost much time in the examination of objects so interesting. The swiftness of their horses, however, left them without apprehension of arriving too late to enter the gates. They proceeded onward, were not long before their attention was arrested by the cries of a man, almost expiring, who had been attacked by thieves, and desperately wounded.

Aladin flew to his assistance, and tore his turban, in order to bind up his wounds. Informed of his habitation,

tation, the two friends placed him on a horse, and conducted him to a neighbouring village. The wounded man made an effort to thank them. "You are more charitable," said he, "than one of my neighbours, who has just passed by on a jack ass: he was afraid of losing his time, and passed on."

The travellers, pleased with having done a humane act, continued their journey, and arrived in a wood of orange and pomegranate trees, shaded with palms of luxuriant growth; a rivulet meandered through a field enamelled with flowers. Urged by
hunger,

hunger, and charmed with the beauty of the spot, they had their provisions spread upon the grass, and dined in an harbour, formed by the hand of nature, and impenetrable to the rays of the sun.

Aladin and the Monk indulged their reflections on the monuments of antiquity they had seen ; the inscriptions of which contained the enumeration of the troops of the empire, and the different tributes. They had also learnt from them that the monarch's library consisted of two hundred thousand volumes.

“ How

“How happy should I have been,” exclaimed Aladin, “to have lived in so enlightened an age: do you think the time will come, when knowledge will be more generally extended, and mankind better informed?”

The Monk shook his head, and raised his eyes, in token of disapprobation.

Aladin resumed, to try the force of their genius, the “number of good writings would be infinite.”

“It is the number of publications,” said the Monk, “and the facility of writing,

writing, which clips the wings of real genius. In recalling to my mind the number of writers of the time you speak, I think I see a herd of dwarfs, mounted on the shoulders of one another, proud of having at last reached a certain degree of elevation. The man who might have had strength enough to attain it alone, and at one spring, will disdain a glory, of which every dwarf may appropriate to himself a share."

Aladin was extremely anxious for learning and knowledge: the study of morality was particularly alluring to his quick and penetrating genius.

Brought

Brought to this important subject by the involutions of conversation, "could you not," said he to his companion, "teach me the knowledge of mankind?"

"You might as well ask me to enable you to look back on the road by which we have passed."

"But is there no general maxim that can conduct us aside from error, though insufficient to lay before us immutable truth? Are men good or bad?"

Both

“ Both the one and the other, and the greatest part of them neither the one nor the other. One of the chief sources of error, is behaving towards them as if they were constant and consistent: man is so changeable a being, that we are deceived in thinking he has not been affected, because he is now calm and indifferent. You might as well maintain, that because the heavens are now calm and serene, they were so an hour ago. We are in action, and we judge of beings in action; we sometimes think they have changed, when we ourselves have met with vicissitudes; we are like passengers in a boat, who, as they advance, think

think that the earth withdraws itself; we love, hate, and despise; how is it possible to judge with precision thro' the mists our different affections produce?"

"But those who are indifferent?"
said Aladin.

"Do not judge a jot the better; there requires a certain connexion in sentiments and situations to enable us to appreciate. The person who has never felt love, can no more judge of true love, where it really exists, than a jealous man who sees it, where it never did.

Aladin.

Aladin again exclaimed, "I have heard a philosopher deny friendship, and my heart revolted at the calumny: do you not believe in friendship?"

"I believe in it as I do in beauty and genius; these supreme advantages are scarce, but they exist. All men are not capable of feeling and tasting true friendship, any more than the exquisite sentiment of good music; but if we except a few ill-organized beings, it has always some charms."

"Do you believe," said Aladin, "that there is a country where men are happy?"

"There

"They are most so," replied the Monk, where the climate is most congenial to health, and their wants most abundantly satisfied.

The travellers loved one another; their conversation interested their understandings; they enjoyed a reciprocation; and the time occupied in the pleasures of social intercourse stole away imperceptibly. The setting-sun at length reminded them of the way they had to go. "We will shorten it," said the Monk, "by crossing the ditch that is before us; it will cut off a large segment of a circle.

The horses refreshed, leaped lightly over, and they found their way shortened a league: notwithstanding this, it was necessary for them to advance briskly; thus they arrived at the town about a quarter of an hour before the gates were shut.

On entering an inn, they perceived in the gate-way the man whom they had seen riding the ass, and who appeared to have been arrived some time.

“I think I see your cousin Salem,” said the Monk.

“What

“What similarity can there be between that man and my cousin?” said Aladin.

“The most perfect. Your cousin is mounted on an afs, which continually moves on; your horse is full of vigour, but the curiosity of your mind creates wants that frequently lead you from the path of fortune. Your sensibility drew you to the relief of a dying old man; the pleasure of friendship and sweet society made you lose your time in the grove of orange-trees, the man on his afs arrived before you, and so will Salem.”

“Where, then, is the use of a good horse?” said Aladin.

“Had the Sultan an express to send,” replied the Monk, “your cousin’s beast would remain on the road, and you would reach the end of your journey before he had got a league, but expedition is not always wanted in general, Perseverance is sufficient.

CHAP. IX.

**THE REVOLT OF GEORGIA, AND
EFFECTS OF FRANKNESS.**

BUT a few days after the return of Aladin, the Sultan received intelligence of the revolt of the province of Georgia. A Molak was at the head

of the insurgents: he had flattered the people with the promise of perfect liberty, and a liberation from all taxes.

The Vizier, at the head of an army of a hundred thousand men, marched in person against them, and signalized himself only by his cruelties in the course of his expedition.

The instigators of the rebellion were condemned to the most exquisite tortures, and the people loaded with accumulated assessments.

5 This

This event did not in the least appear to affect Aladin; but the evil spirit who had bestowed on him genius, talents, and great qualities, knew well the dangers attached to their possession.

Amongst the papers of a lawyer, who had been one of the leaders of the rebellion, was found a copy of Aladin's publication on Republican Governments. The Vizier soon communicated this intelligence to the Sultan, accompanied with observations on the danger of writing, and the necessity of keeping men in ignorance.

“The sublime Alcoran,” said he, “has taught us all we need know to make us happy in this world and the next. All those who write must be impious, because they presume that more is to be learnt than is revealed to us by the Koran.

This reasoning made great impression on the Divan; and the revolt of the Georgians was attributed to Aladdin's writings. He was hated by all those his talents had eclipsed, and avarice thirsting for his possessions, joined in sacrificing him at the shrine of envy. His death would certainly have been resolved on, had not the remem-

remembrance of his father's services inclined the Sultan to mercy. His sentence was therefore mitigated to confinement in a fortress on the frontiers of the empire, and the term of his punishment more depended on the caprice and intrigue of the court, than the judgment of the Vizier, or the clemency of his master.

Aladin was accordingly carried thither, loaded with irons. A small aperture, admitting only some feeble rays of light, served to discover to the miserable captive the horrors of the dungeon into which he was thrown. Thus did he, for twelve months, atone

for having given way to the impulse of an understanding that could not be confined in the fetters of slavish custom.

The Monk, when he was informed of his friend's miserable situation, was plunged into the deepest affliction: but experience, that scorns despair, taught him courage; and intent in his desires to serve the fettered youth, he sought to introduce himself to men in power, and the most favoured courtiers, in order to acquire an interest, which in time he might turn to advantage.

He

He knew that appearing at first too zealous in his behalf, was only laying himself open to suspicion, he therefore was silent, till other events had, as it were, obliterated Aladin's disgrace, by substituting other subjects of discourse.

After some months assiduity at court, he acquired an acquaintance with the favourite slave of the chief Eunuch's mistress. This attendant was passionately beloved by her lady. After having, by trifling presents, insinuated himself into her favour, the Monk one day offered her a diamond of great value for her mistress, and another

another for herself, if through their means he could obtain Aladin's liberty. The chief Eunuch fearing to give offence to the Sultan, opposed a thousand arguments against the attempt, for a time supporting himself against the scoffs and insults of an offended and discontented mistress. He was thwarted, repulsed, and treated with contempt for a considerable time; at last he was obliged to submit, and employ all his credit in favour of Aladin.

He accordingly one day addressed himself to the young slave, who had much influence over the Mufti, who,
by

by the advice of the Monk, he had persuaded that Aladin was one of the most zealous votaries of Omar. The Mufti was a secret partizan of that doctrine, and the charms of the slave, united to his enthusiasm for Omar, overcame all other considerations with this head of the church.

Thus had the Monk employed in conjunction, the three most powerful passions which enslave mankind—*love—the spirit of party—and interest*; slave—Eunuch—priest--wives--all had been seduced by the Monk, who followed only the impulse of friendship, a motive.

a motive with him superior to every other.

Notwithstanding the united force of so many incentives, the Monk could not obtain his unhappy friend's discharge. The only benefit he procured, was a mitigation of his confinement in possessing an open room, and liberty to range the extent of the fortress. Without delay he procured letters to the governors of the fortress, thereby to induce him to shew greater lenity to Aladin.

A recommendation from the seraglio could not fail gaining attention;
and

and the governor, by the natural goodness of his heart, was already well disposed towards the unfortunate.

He was sensible of the charms and enjoyments of society. In a short time he discovered Aladin's merit, studying to soften his confinement by all the means in his power: his haram was open to him; he even permitted him to live upon familiar terms with a young Egyptian he himself tenderly loved.

Zulima returned his love by the most tender assiduities. Her looks were softness itself; her enchanting
voice

voice penetrated to the bottom of his heart ; ingeniousness and innocence beamed forth in all her actions ; she appeared to look out with avidity for every opportunity of doing good ; her lovely eyes were filled with tears at the recital of a generous action.

Aladin soon found the danger of living with so enchanting a creature. He began to feel that where a beautiful female can command esteem, it is seldom unattended with even a common degree of love : gratitude was summoned to guard him against her alluring charms ; and Zulima often reproached him with an indifference
he

He little felt. She made advances towards him that embarrassed him, though he attributed them solely to her playful and innocent disposition.

One night in traversing a dark passage, he could perceive at some distance from him a woman, whom he heard scolding a slave in a rough menacing voice. By the violence of her expressions, she appeared to grow more and more enraged; at length proceeding to blows, Aladin stopped, "What a difference," said he, "between this voice and that of the feeling Zulima! between the softness of expression I have been accustomed to

hear from that amiable Egyptian, and the coarse accents I am now witness to!"—He advanced; and, on the slave's turning, was inexpressibly astonished at discovering Zulima. Without any difficulty or embarrassment, she instantly resumed her usual sweetness of voice.

This quick transition, from violent passion to the most perfect and calm, and the specimen she had just given, that the disposition of the organs may be varied at pleasure, threw Aladin into the most profound meditation; doubts also arose in his mind whether

Zulima's

Zulima's advances were not intentional.

The governor often discoursed with Aladin on his mistress. Struck with what he had heard, he now listened with more calmness to his raptures. His reserve did not escape his friend, and the frankness of Aladin's disposition would not allow him to conceal from him his doubts on the real character of Zulima.

She was soon informed of the communication he had made; and Aladin perceived, by the change in the manners of all the inhabitants of the for-

tress, the extent of Zulima's hatred and power.

Thus had his candour lost him in a few moments the pleasures of an agreeable society, and had nearly deprived him of the attachment of a friend, enslaved to the will and caprice of his mistress. Others in his situation would have laughed at her power of deception, and taken advantage of it. The governor would have been deceived both by his mistress and his friend, and all would have remained in perfect tranquillity; but Aladin hated deceit.

As

As he indulged his melancholy reflections, he lost himself in the governor's gardens ; and after a long walk, found himself at an alcove, situated in the midst of a thick wood. He was going to enter, when he saw Zulima come out, holding the arm of a young slave, on whom she lavished the most tender careffes. She then turned up an avenue leading to the castle ; the slave hid himself in a wood ; and Aladin, confused, soon regained his own apartment. The governor was absent, not being to return till next day. At his arrival, he ran to embrace his mistress, and made Aladin

witness of the careffes with which Zulima repaid his affections.

Aladin's indignation enkindled at the scene, and he was going to speak to him on the spot, when he was desired by him to accompany him to his own apartment.

“I have forgotten, my dear Aladin,” said he, “your prejudice against Zulima, which a moment's reflection ought to have destroyed, and I wish you to be the first acquainted with my happiness. You know how much I love Zulima, and with what sincerity she returns my affection; I cannot
bear

bear to see a person so truly estimable reduced to a state of slavery. In three days she shall be my wife ; I will elevate her to that rank which her birth intitles her to ; I shall thus repair the injustice of fortune, and give her at the same time a striking proof of my love."

At these words he embraced Aladdin ; but, in the transports of his joy, did not take notice of the emotions by which his friend was agitated. When recovered a little, he was struck with the air of consternation with which he received so interesting and confidential a communication.

“ You do not love me, then, my dear Aladin,” said he ; “ no, I discover, and can interpret your coldness. You love Zulima, and are jealous ; ah ! I can well conceive it, and am far from reproaching you with it ; your friendship, however, I hope will triumph over a hopeless passion.”

Aladin made a disclosure of the recent instance he had for suspicion.

“ My contempt for Zulima,” said he, “ is extreme, and your interest alone—”

The

The governor here interrupted him in a rage.

“Alas! my friend,” continued Aladin, why am I forced to destroy so sweet an illusion, and either be reduced to breaking your heart, by disclosing the most horrid treachery, or be perfidious towards friendship.” He then related all he had seen.

The governor’s indignation had several times nearly impeded the recital. Aladin went to embrace his friend, who repulsed him, thus exclaiming, “You alone are the traitor: jealousy leads you to invent a chain of horrid false-

falsehoods, of which you will not find me the dupe." So saying, he hastened to the apartment of Zulima.

Aladin, absorbed in grief, walked quickly into the darkest recesses of the grove. "What," said he, should I have left my friend in error, when his peace, consequence, and even life itself, perhaps, depended upon it. Alas ! I find I should exactly repeat the same conduct."

He had been walking some hours, engrossed with those melancholy thoughts, when two men rushed upon him, and stabbed him in several place.

places. He was upon the point of expiring, bathed in his blood, when one of the gardeners passing by, ran for assistance.

He was conveyed almost lifeless to the castle: his recollection returned, and he saw near his bed the governor, and Zulima, whose countenance was the picture of sorrow.

“You will be revenged,” said she, with an air of the warmest interest, “the assassins cannot escape our researches. The door by which they entered was left open, and people are now closely pursuing them.

Aladin

Aladin was so extremely faint and exhausted, that he could not express his indignation at her hypocrisy, for it required even less experience than his to know whence the stroke came.

He quickly recovered ; and soon, after the pressing sollicitations of the Monk, supported by well-timed presents, obtained his pardon, and leave to return to Schiras.

CHAP. X.

THE CHARMS OF GALLANTRY.

DISGUSTED with the world,
from the injustice he had met with,
Aladin at his return reassumed the
same modes of life he had pursued
prior to his father's death. The
country

country was in peace ; he had no opportunity of signalizing himself ; and the independence of his disposition rendered him very unfit to occupy any place at court : he therefore resolved to divide his time between study and pleasure, soliciting the Monk to come and live with him.

However great the affection of the Monk for his young friend, he thought it better not to yield to his solicitations, but promised that no day should elapse without his seeing him. Aladdin's former friends returned in crowds, celebrating his generosity, magnificence and taste. It was well known
that

that he could refuse nothing: his good friends took advantage of it; several of them borrowing sums to a considerable amount.

In the midst of pleasure, Aladin found that there was still something deficient, and his inability to supply the vacuum frequently rendered him melancholy. Desire began to fade; and he beheld with an eye of indifference all the women of his haram. His friends bestowed upon him their praises, and the women their caresses; but he felt another stile of life requisite to happiness, without even determining on that other in imagination.

He

He one day consulted the Monk.
“Do you believe me happy?” said
he.

“Less so,” replied the other, “than
the lowest of your slaves.”

“How can I become so?”

“By continuing as you now are.”

“What contradiction!” exclaimed
Aladin. “Each day will only accu-
mulate lassitude; each day will only
render me more unhappy.”

“Have patience, my dear friend,”
replied the Monk; habit will recon-
cile

cile it to you, and when confirmed by custom, you will not desire a change."

Aladin, who had read some romances, and had heard women praise sentiment, resolved to abandon his haram, and give himself up to society. "I cannot find the pleasures of love," said he, "amidst slaves, in whose power it is to refuse me nothing."

He fancied himself at least ten times in love, and made declarations that were quickly accepted; but he only met with women who were exercised in all the arts of coquetry, but who

were insensible to any real attachment. He found others who indulged themselves in a variety of amours, from the idle vanity of becoming the topic of conversation. Many only chose a lover for want of employment, that they might have a letter to write in the morning, and a rendezvous to appoint at night. These women, even in a *tête à tête*, spoke with equal warmth of the intrigues of court, or of a new gown; yielded from levity, pretended to sentiment, re-adjusted their dress, looked at their watch, and flew to public places.

He

He found that gallantry was in general reduced to a system, that women knew before-hand, the day on which they were to yield, fixing precisely the hour of their attachment and separation: he knew that in the vortex into which men and women are so rapidly drawn, there could neither be time for reflection or feeling.

Aladin quitted a society where so little variety was to be found in language and opinions. He returned to his haram, where he enjoyed tranquillity and liberty, congratulating himself upon being no longer obliged
to

to sacrifice his understanding in fulsome epistles of flattery at the shrine of female vanity and indifference.

CHAP. XI.

THE ADVANTAGES OF ACTIVITY.

AN opportunity now offered of raising Aladin's fortune, had not his manner of thinking prevented him taking hold on the advantage. The Vizier's daughter was unmarried, and that

that minister obtained from the Sultan the promise of an important post in the military line, for the person on whom he should bestow her.

Aladin's good qualities, his birth, and riches, made the Vizier think he could not more advantageously dispose of his daughter; and he accordingly desired one of his intimate friends to propose it.

Aladin, more desirous of glory than advancement, scrupled to obtain by marriage this superiority over his rivals. He would have found himself too much humiliated in owing to
his

His wife that elevation; he wished alone to obtain by his services and valour. But a yet more powerful reason led him to object to this alliance. The Vizier was odious to the whole nation: his riches being the produce of confiscations unjustly decreed, or of the most rigorous oppressions exercised upon the people, Aladin therefore, when solicited to accept this marriage, gave way to his natural frankness, explaining the motives of his repugnance, which so mortified the Vizier, that he became his most inveterate enemy.

Salem did not follow his example. "The greatest ministers," said he, "have been calumniated in their lifetime: I find nothing proved of all that is alledged against the Vizier; and the confidence of the Sultan gives every reason to believe him innocent. Salem accordingly married the Vizier's daughter, attaining superior rank and employment.

An interval of ten years could not have made more difference in the advancement of the two cousins. Salem was not absolutely an intriguing man: indeed it is difficult to ascertain the limits of that expression; to establish
an

an essential difference between an intriguing and an active man, who neglects nothing that can lead to fortune ; who pays his court to the Sultan, the Sultanas, and ministers ; keeps well with people in power, and occasionally profits by their friendship. A person might thus be active, without possessing the spirit of intrigue. Salem never really intended to do any thing dishonest, but was always occupied for his own interest.

The government of Schiras became vacant. This important post had been promised to Aladin at the time he enjoyed some little favour with one of the

the Sultanas ; he had endeavoured to shew himself worthy of it, and had submitted to the council a plan of fortification which would have rendered the town impregnable ; he had proved also, by other plans equally ingenious and scientific, that it was possible, at a small expence, to render Schiras the centre of commerce : to have carried his project into execution, would have been to embellish, aggrandize, and enrich the city, and would have secured it against the attacks of an enemy, however formidable.

Salem first heard of the death of the governor, and immediately repaired to
a palace.

a palace of the Sultanas, situated about six leagues from the capital; he presented himself before him at the moment of his awaking, and applied for the government.

“I will consider of it,” said the Sultan, graciously.

Salem persevered, and obtained a yes. This, however, was not sufficient for a man equally prudent and active; he presented a grant to the Sultan, brought him a reed and ink, and requested him to sign it. The Sultan, who had already given his promise, and disliked the least appearance of a dis-

discontented countenance, signed it immediately: Salem, after having prostrated himself at his feet, went out.

The Grand Vizier had remained in town on business; Salem returned with all possible dispatch, imparted to the minister the favour he had obtained, and from thence repairing to the secretary of state, requested him to expedite the patent. As soon as it was finished, Salem presented himself to the Grand Vizier, and desired him to impress it with the great seal. The next morning at day light, he assembled the Cadis, declared his nomination, received their oaths, together with

with those of the officers under him ; from thence he repaired to the palace allotted to the governor, in short, he that morning found himself as firmly established in his government as if he had been ten years in possession of it.

Such was in general Salem's conduct, and it was well for him that upon this occasion he had so closely pursued it. After having with so much expedition established himself, he left the town to attend the Sultan's levee ; his royal master no sooner perceived him, than he exclaimed, " Salem, resign to me the government I have given you, and which you cannot yet be in possession

session of ; I shall very much displease the Sultaneſs Azima if I do not give it to one of her friends, you may depend upon my making you a proper equivalent."

"The brevet is expedited," ſaid Salem.

"But the great ſeal is not affixed to it."

"The Vizier has ſealed it."

"You have not adminiſtered the oaths."

Every thing has been done, and I have taken poſſeſſion of the palace."

The Sultan could not recover his aſtoniſhment at ſo much expedition,
and

and found he must leave him in possession of the government.

This conduct was quoted as an example of prudence and activity; "Salem," said every body, follows well the Persian proverb, *The wine is not safe until the cup has reached the lip.*"

His household was conducted with as much regularity as a monastery; he every day examined the accounts of his stewards; the most trifling details had charms for him, but this regularity and precision made him appear more the administrator to, than

than the possessor of his fortune. Salem knew a fortnight before hand the turban and dress he was to wear ; his revenues augmented by his admirable conduct, and his reputation daily increased.

Salem was never deficient in etiquette ; he had relays in town, so that he appeared in all its different quarters ; his name was upon every body's list, and without exciting an effervient degree of popularity, he obtained the general good-will of the people.—Men are favourably disposed towards those who pay them court and attention : Salem's visits indeed were not flattering

tering, yet self-pride can turn any thing to its own advantage.

He was soon after chosen to command a small army, and set off, attended by fifteen secretaries; two mules were loaded merely with his geographical plans; the smallest rivulets and even trees were delineated upon his charts; fact and minutiae appeared in the eyes of Salem as real science; statements of accounts and trifling details were particularly pleasing to him; reason and principle were far less attractive.

He was an excellent disciplinarian, and perhaps too much inclined to punishment. The exercise of severity seemed to him to carry a conviction of his merit, and lenity, which is one of the attributes of real superiority, was the object of his contempt. The knowledge of mankind, and the art of gaining affection, was unknown to Salem; he was sure of being obliged, and that the officers and soldiers would fulfil their duty with exactitude; but that source of courage, affection for the commander, which braves all danger for his glory, was not to be found among his troops.

He

He gave some proofs of courage during the campaign, but his successes were rather owing to the blunders of his enemies than to his skill or conduct. His partizans praised his severity; the women made the glorious campaign of Salem the continual subject of their panegyrics; he was loaded with new favours by the Sultan, and the place of Grand Vizier from that time appeared assured to him.

It was not thought possible that any one else would ever pretend to it. Some persons happening to mention Aladin were laughed at, "As for me," said a lady of the first consequence,

in an ironical and presumptuous tone, "I freely own I have not sense enough to comprehend Aladin, but I understand Salem; (and indeed she was perfectly right) what he says is clear and simple, and truly every thing he said was adapted to the meanest capacity."

The war had terminated in a single campaign; Aladin wishing to take advantage of the peace, solicited an embassy, and the Monk consented to accompany him. The latter attached himself more than ever to his young friend, whose sense and great qualities became every day more manifest;

youth had attractions for him, and watching the lively sensations of a young man, and the sentiments of an uncontaminated heart, interested him, and seemed to renew the spring of his life. The Monk sought to render his experience useful to Aladin, without tiring him with advice.

Aladin had no father; this place was open in his heart, and the Monk excited in him a sentiment of filial piety, softened by the charms of equality.

CHAP. XII

ALADIN'S EMBASSY.

THE Sultan having been some time at war with the King of the Medes, it was necessary to cement the peace by an alliance, offensive and defensive,

sensitive, and to unite the interest of the two countries by a treaty, calculated for the mutual encouragement of their commerce. Aladin had first started the idea of such an alliance, demonstrating its advantages; he was accordingly named ambassador to the King of Media, and one of the principal Molaks was appointed his colleague.

So important an appointment bestowed on Aladin, might have been expected to advance him in the path of fortune, but it only augmented the number of his enemies, by giving him

so many opportunities of manifesting his hatred of falsehood and artifice.

Ibrahim, his colleague, was a zealous devotee to all the superstitious practices of the Mahometan religion ; he was always seen in the mosques ; his pusillanimous soul was alternately agitated by interest and the dread of future torments ; the dulness of his genius gave him an appearance of importance, though he possessed not the least penetration ; he hardly understood any thing, until he had acquired it by the most intense study ; his application, which was in fact the effect of his inability, was praised, and his
long

long arguments seemed to arise from laborious reflection; he had but one wife, and that indeed was sufficient for such a being.

Ibrahim took care that his charity, too veiled in the appearance of mystery, should be perfectly well known; he by this means established an opinion of his generosity and benevolence; the degree of estimation enjoyed by so respectable a man, gained him universal attention, and he obtained what he wanted of the Viziers, by wearying them with importunity.

Aladin

Aladin, who hitherto had no interest in examining Ibrahim, had only adopted the general opinion of his valuable qualities, and thought he had an assistant, whose zeal, at all events, would be useful; he opened himself entirely to him on the mission they were to be employed in, and upon the means likely to ensure its success. Ibrahim listened to him with attention, loaded him with praises, accompanied by the most affectionate demeanour, whilst, in fact, his aim was secretly to appropriate to himself all the merit of Aladin's plans, and he was privately intriguing with the Grand Vizier to secure himself exclusive

exclusive knowledge of all the secret articles of the negotiation.

These manœuvres did not escape the Monk, who hinted them to Aladin, causing him to remark, that there was always something ambiguous in his conversation, even when he pretended to be most ingenious ; his expressions were guarded, so as always to leave an opening for a different explanation.

Aladin perfectly discerned the character of the respectable Ibrahim : he diverted himself with the Monk on the importance of his coadjutor ;
placed

placed in trifles, he abandoned all the minutiae to him, suffering him to fill his immense port folios with useless memorials, and to indulge himself before hand in all the pride of representation.

Some time after their arrival at the court of Medea, Aladin discovered that Ibrahim had held a secret conference with the Grand Vizier, of which he made a mystery; he went to him to demand an explanation. Ibrahim replied with apparent candour, " That he had seen the Vizier by chance, and that he was that instant

stant setting out to impart the subject of their conversation to him.

Surprise and embarrassment strongly appeared in the countenance of Ibrahim as he spoke this, nor was what he said calculated to annul suspicion, which, however, was soon after reduced to certainty.

A courier from the Persian Vizier brought dispatches to the ambassadors, and in Aladin's packet was by mistake a letter of the minister to Ibrahim; the contents proved that he had been calumniating Aladin, insinuating that he himself did not succeed at the court

court of Medea solely on his account ; in short, that Aladin had disgusted the Medean monarch.

Ibrahim informed of this mistake, was not in the least disconcerted. “ The Grand Vizier,” said he, “ has mistaken my meaning ; I only informed him that a man of such superior genius as your’s, might embarrass the King of Medea and his ministers, and that the Divan were upon their guard against your abilities. Aladin pretended satisfaction at this excuse.

A short time after, the Sultaneſs, who entertained an affection for Aladin,

din, informed him, that by means of the fantons, his colleague was endeavouring to procure himself all the credit of the success with which the negotiation had been attended, and to obtain the great golden robe, ornamented with tails of sable, whilst Aladdin was to have an inferior reward.

The Sultana, who detested hypocrites, and loved men of sense, took measures that could not fail counteracting the insidious schemes of Ibrahim; obliged therefore to drop his pretensions, “My dear colleague,” said he one day to Aladin, “I have reason to fear that it is the intention
of

of the Sultan our master to honour me with a peculiar distinction, but let us unite, so as to render our treatment equal; if any one deserves distinction it is certainly you, my dear Aladin, I have no other merit than following your steps. He immediately wrote a memorial to the Sultan, wherein he entreated him not to regard his age or dignities, but to grant the same honours to both.

Great modesty was apparent in this artful piece of eloquence, and he made a merit of that moderation to which he was necessitated. Ibrahim did not fail to publish his disinterestedness

restedness through the means of the fantons, and he gained great credit for it in the court of Persia.

Aladin could not bring himself to fear so inferior a rival, and contempt prevented him taking precautions against him; he nevertheless saw plainly, that a man without any capacity, or any power of seduction, had been upon the point of superceding his claims to the Sultan's favour. His embassy taught him one great truth, that the capacity even of a fool, in promoting his own interest, was inconceivable.

One of the articles of the treaty imposed a duty on certain descriptions of the Medean merchandize, in proportion to such taxes as the Medes had demanded on Persian manufacture. Ibrahim violently opposed the establishment of such a duty.

Aladin was astonished that he could not make his dull colleague comprehend the necessity of the measure, explaining to him, by every possible means, that it was the only manner by which the trade of the two countries could be placed on a fair equality, that otherwise the treaty must be partial.

The Monk explained the cause of Ibrahim's obstinacy and want of conviction, by informing his friend, that for a long time his generous colleague had carried on a great trade in the very articles he wished to exempt.

The two ambassadors had now their final audience of the king, and took their departure from the Medean territories. Ibrahim was loaded with the praises of the court of Persia.

Aladin, enraged at seeing the honors ability had merited, so basely usurped, could not refrain exposing the real character of the Molak ; his love of

truth and contempt of deceit, made him wish to expose his artifices. At this all the Molaks, Santons, and in short, every body, seduced by Ibrahim's established reputation, declared violently in his favour: attacking Ibrahim was attacking virtue itself; and whilst Aladin, from his love of truth and respect for virtue, tore off the mask of hypocrisy: he was called an enemy to goodness, and all the zealous servants of the prophet. "No one, then, can be fond of riches," exclaimed Aladin, "who seeks to prohibit false coin by exposing the counterfeit."

CHAP. XIII.

ALADIN RUINED.

ALADIN, desirous of thinking and reflecting in peace and retirement, and having experienced the dangers of political disquisition, and the enemies he had raised by his genius for poetry,

“Let us,” said he one day, “quit the circle of vapidity, and let us study general things, as the only means of avoiding endless quarrels and invidious persecutions.

He began to write on the extent of the human understanding, and sought to discover whether man was a free agent, or invariably confined to the path of nature and passion? these questions, interesting as they are, appeared to him new subjects of discussion, and he was astonished they had not already been decided by the Santons and Molaks. In a short time he produced a treatise on the liberty

liberty of man, in which he proved, as clearly as the most able metaphysicians, that man could choose betwixt good and evil, and that his actions were the effects of free adoption, influenced only by fitness of choice

This entertaining work was read by few, though his partiality for it had induced him to distribute five hundred copies, elegantly covered. He complained to the Monk of the aversion that prevailed to useful instruction; "My dear Aladin," said he, metaphysics are to the mind what exercise is to the body; in youth they serve to unfold, giving insensibly

strength and vigour to the intellectual man: it is not for the sake of dancing, youth should learn to dance, but to give grace and ease to the body. The questions you treat of, though they may fascinate the understanding, yet, in the discussion, the truth you pursue constantly flies before you; the free agency of man will ever remain an inexplicable mystery. A great philosopher has said, that men were like gamesters, made to play with false dice, who, allured by a favourite pursuit, were unwilling to discover the impediments to their success.

Aladin

Aladin thus uniting the occupations of the mind to the pleasures of retirement, forgot the injustice and folly of man, being removed from the sneers and ridicule of courtiers. His expences were enormous; the magnificence of his embassy had been unparalleled. When representing the first of Sultan's, he thought he could not appear with too much splendor; thus his fortune was considerably diminished, and an unforeseen event overturned it entirely.

He had lent considerable sums of money to his friends, who thought of nothing less than repaying him. One
of

of them, whom he tenderly loved, had engaged him to become his bondfman to a large amount.

This person was a man of an active and enterprising genius, and carried on an immense trade to the East Indies; he sent out annually a considerable number of ships to Serendib; his magazines were burnt down, and a large fleet of his vessels wrecked at one time in the Indian seas; reduced to poverty, and unable to acquit his engagements, he destroyed himself in a fit of despair.

Aladin,

Aladin, who had taken so great an interest in his friend's concerns, was obliged to make good the whole loss: thus the victim to his own benevolence and friendship, this last stroke completed the ruin of his fortune. His women were disposed of, his horses and elephants disappeared, and even his palace and furniture were sold: Aladin's friends, like the generality of friends, became cold, and at last saw him no more.

The Monk alone remained firm, and shewed no emotion at any thing. He invited Aladin to live with him. "You are master here," exclaimed
he,

he, on entering a small house, neat and convenient, situated in a quarter of the town distant from the court. The apartment destined to his use resembled a cell, whose only elegance was its extreme cleanliness; the Monk's was in a court apart. Aladin saw a young woman, the features of whose countenance were pleasingly interesting; she was occupied with a slave in preparations for dinner.—“This is my friend,” said the Monk, “you will soon become acquainted.” Aladin dined with the Monk and the young woman; he was surprised at the neatness that reigned at the table. The plates were of earthen ware, varnished

nished and sparkling from a display of the most lively colours ; the cloths of the finest cotton ; the dishes simple, few in number, but of the best quality.

The Monk did not attempt to console Aladin, nor did he try to divert him by an ill-timed and affected gaiety ; he conversed with him on subjects they had been accustomed to treat of. Aladin could not doubt his friendship, and was struck with the serenity which reigned in the countenance of his friend.

“ My

“ My misfortunes,” said he, “ seem to be obliterated from my memory by the tranquillity of your mind, and my heart feels an unknown delight in receiving the gifts of friendship.”

He took possession of his new habitation with a single slave, who had attached himself to his fate; for some days he felt that tranquillity which sometimes results from despondency, and is only a deceitful calm preceding a storm of passion and bitter regret. One day when he had just experienced the ingratitude, and even disdain, of a man on whom he had heaped a thousand favours, he returned home, agitated

tated by the most violent transport ; he was in the act of drawing his fymeter to put an end to his existence.

“ It is you,” said Aladin to the Monk, who had just suspended his arm from the fatal stroke, “ it is you who have plunged me into the vortex in which I now am ; of what use was your experience to me ; you told me I should be happy in continuing to lead the same life I did at the time we met ; I am now abandoned by my friends, they have all refused me the smallest succour. Oh the ungrateful, the perfidious !” —

“ Calm

“Calm yourself, my child, said the good old Monk, “think only of the present; take my purse, it contains five hundred sequins, do not spare them, I might be rich if I chose it, my means are inexhaustible; my friends are the *credulity of mankind and love of life*; I am come to preserve you from yourself; you were rich at an early age; you have been prodigal, because your generous soul inspired you with the inclination to do good; in short, because the most ardent tastes have reigned tyrannically over a lively genius: led away by your passions, inebriated with yourself, drawn on by your good qualities, what
could

could I have done to stop you ? I left you to be enlightened by experience, to wait till misfortune gave vigour to your mind, then lost in apathy and satiety ; it was necessary you should be burdened with the riches which fed your desires ; now you will feel interest animated with hope ; desire will embellish all your days, and your soul will resume new life."

" But I am ruined ! "

" You are mistaken ; you *were* so, but you are now rich. "

“Spare your irony,” replied Aladin.

“I am serious,—to be ruined is to be rendered incapable of enjoyment ; you have now the free use of all your faculties ; you have within yourself a source of happiness with which you have hitherto been unacquainted ; you have a susceptible heart, that as yet has scarcely experienced any thing ; you are still to be acquainted with love and friendship.”

“Friendship !” repeated Aladin,
“do you think me then ungrateful towards you ? Having said this, he embraced

embraced the worthy Monk with tears.

“Yours is only regard, my dear friend,” replied the old man: “regard, nurtured by age, and approved by a congenial sympathy of sentiment, constitutes friendship; your attachment indeed charms me, and does you honour.—Let us talk of love; when you once *really* love”—

“What do you mean?” replied Aladin; have I not loved women to excess?”

“Yes, as you love that cup ; it is the wine you drink out of it engages you, and then what do you care for the goblet ? There will come a time, when you will experience real tenderness ; pleasure then will be nothing to you ; separated from the object of your attachment, the very look of the woman you really love will give you more delicious sensations, more tender and lively emotions, than in the voluptuous possession of a hundred slaves. You are here in a state of humiliation, and yet are brave ; war is declared in India, and men of courage are very scarce there ; my age will not permit me to follow you, but do not deprive

me of the hope of seeing you again ;
I have two thousand sequins yet in
store for you."

"How shall I ever be able to repay
them?"

"You will remit them one day or
other," replied the Monk, to the first
unfortunate man you find worthy the
interest of an honest one."

Aladin immediately inquired after
a ship, settling every thing privately
with the captain, who was to sail in a
month ; he wished to have gone soon-
er, but the vessel wanted repair, and

could not be ready before that period. He passed his time with his friend ; their principal amusement was to traverse the different quarters of the capital, mixing in the society of merchants, and even the lower order of lawyers ; upon which occasions the Monk would make him remark, how much education and circumstances influence characters. At night they returned to supper, when they had no other company than the young female ; her name was Kaderly, signifying in the Arabian language, *honey of the heart*. The Monk was to Kaderly, father, brother, friend, lover, and master ; he was every thing to this amiable creature,

ture, whom he had brought up, and whose understanding and character he had taken delight to form.

Kaderly was more pretty than handsome; her physiognomy was at once touching and lively, and an unalterable gaiety formed the groundwork of her character. When she awoke, a serenity beamed in her countenance, which never left it during the course of the day; happiness seemed to appear when Kaderly was seen; the agitations of the mind grew calm at her approach; she was like a refreshing Zephyr, which temperates the solar ray; capable of enjoying

every thing without regret, envy, or desire, she thought neither of yesterday nor the morrow, the present was every thing; she could employ herself, and was never commanded; she played upon the lute, drew, embroidered, but as soon as the Monk entered, she flew from her pencils, her needle, or her instruments; her sensibility was unaffected, as were all her actions; she always laughed for herself and never for others, and being herself amused, was ever entertaining. Her attachment to the Monk was a soft and pleasing habit of unbounded gratitude. Aladin sometimes

times joked with him about his little Kaderly.

“Love is a habit I contracted at an early age,” said the Monk, “and the pleasure of seeing a pretty face smile upon me, is become necessary; I am no longer susceptible of the violent transports of passion, but I can still feel its softest emotions. The age towards which I am verging, is like a winter which sometimes, tho’ seldom, affords a fine morning, with a brilliant sun, which we enjoy with more tenacity, as it rarely intervenes. The heart and senses must be kept in animation; brutality alone can wish
to

to enjoy at the expence of life, but wisdom directs, that that Divine warmth which forms the delight of youth, and is the principal of universal life, should be cherished to the last. Kaderly knows only me, and forms no comparisons; animated, interested with her, I endeavour, by the gaiety of my humour, to keep her from lassitude. The greatest obstacle age meets with towards being beloved, is not in fact that age, but the peevish humour and langour of soul at that time usually possessing a lover."

Kaderly purchased fruit, and in secret provided wine; she took care of
the

the Monk's gowns, kept his money, and caused neatness to preside in his habitation.

"I cannot help envying you," cried Aladin; "Kaderly procures you more pleasure than I enjoyed in possessing a haram, containing upwards of a hundred women." In saying these words, he looked tenderly on Kaderly, who laughed.

"You do not know all her talents," replied the Monk; tell us some story."

She

She began immediately to recite the loves of Haroun Alrashchid, and the queen Zedobida ; in the midst of the history she sang some verses made upon Zedobida's coronation, and accompanied herself upon the lute ; in the interval she poured out some Schiras wine for the two friends : joy itself reigned uninterrupted at their feast.

To Kaderly's entertaining stories succeeded the recital of some adventures which the Monk had encountered, with observations on the morals and passions of man : thus the hours flew as minutes.

Aladin

Aladin had never passed moments so happy. The Monk was laying upon a mat covered with carpet, and the little Kaderly upon another by his side ; she sometimes kissed him before Aladin, and exclaimed, " Acknowledge, Sir, that I have a good papa, and he a good daughter.

This reciprocal tenderness generated emotions in the mind of Aladin, and he experienced a species of desire that prompted him towards Kaderly ; it was not love, but a disposition relative.

Returning

Returning early one day in the absence of the Monk, he found his little friend, who expressed innocent pleasure at his entrance ; she was embroidering an Indian shawl. “ This is for your good brother,” said she, “ I have made him a muslin turban, he will find to morrow when he arises.”

“ You are a lovely girl,” said Aladdin, “ and how happy is he to be so tenderly beloved ! I would give two hundred sequins for a woman like yourself.”

The heart is not to be purchased,” replied Kaderly, “ I only cost him ten sequins,

sequins, which he gave to my father for me ; but it is not the Kaderly of to-day he payed for, to him I owe my talents, my understanding, nay even my heart ; he bought a block, of which he has formed a statue, is it not right he should enjoy his own work ?”

As she spoke, the thoughts of the Monk's kindness seemed greatly to affect her. Aladin transported and charmed with her tears, which tenderness and gratitude thus caused to flow, fondly embraced the little Kaderly. “ The Monk,” said he, “ cannot but adore so amiable a creature, and again he pressed her to his bosom ;

she

she returned his careffes with an ingenious fympathy, being inconfcious of impropriety. When the Monk entered, she was therefore not in the leaft embarrassed, but Aladin was covered with confufion; they fat down to table, and Aladin's difmay vifibly increafed.

The Monk did not fail to perceive it; he darted a penetrating and feeling look upon his friend, then filling a goblet with the favourite wine of Schiras, he prefented it to him, whifpering at the fame time, “ Kaderly's ignorance and your repentance delight me ;

me ; innocence reigns in her mind, and virtue in yours."

Aladin's heart, which had never been moved, while his senses were surfeited with the insipid and easy possession of his slaves, now began to feel unknown sensations ; Kaderly was the first who had ever touched it with the most delicate delight, and disposed it to receive impressions of tenderness and love.

The Sultan had issued orders for public entertainments to be given, to celebrate the birth day of a child the youngest Sultana had added to his

family ; these entertainments were to continue eight days. On the first there was to be a tournament, where Turks, Persians, Chinese, Tartarians, and Indians were to combat with the different weapons of their country ; a prize was destined to the conqueror.

The next day plays and dances were to be exhibited at the palace ; upon this occasion the gallery of the palace was to represent a fair, where the Grandees of the kingdom kept shops, filled with stuffs and trinkets, which were distributed by lot.

Aladin

Aladin had neither cloths, horses, nor slaves to attend him; unhappy at not being able to appear with his usual splendour at the tournament, he endeavoured to borrow from his friends; some forbade him their houses, and all denied his request. He was returning, overwhelmed with affliction and indignation.

“What is the matter, my Lord?” said an old servant of his, for whom he had long ago provided a small employment.

Aladin told him of the behaviour of his friends.

“ I am sorry I am not richer,” replied the old man, “ but if five hundred sequins can be of any use to you, they are at your service.”

“ That is not enough,” said Aladin, surprised and penetrated at the generous offer; “ but how can you have so much to spare ?”

“ What are called the rich,” said he, “ are generally involved in all the expences of caprice and luxury ; but those in a lower station habituate themselves to œconomy and moderation. I annually accumulated a small sum for unforeseen accidents, to support

port the infirmities of age, or to relieve the wants of a friend."

Aladin thanked him, embraced him, and returned home.

To his astonishment he found in the court-yard eight superb horses, and four slaves, magnificently dressed; he could not believe his eyes, but he soon believed his heart, which told him it was a gift of the Monk's. "Oh my father!" exclaimed he with tears, and embracing him with the power of farther utterance.

When I knew there was to be a tournament," said the Monk, "I

foresaw your regrets, and knew, from the character of your friends, what would be your disappointment."

Aladin told him of the gratitude of his old attendant.

"Little friends," replied the Monk, "are those who render the greatest services. A short recital of my adventures will explain to you, my dear Aladin, how I am happy enough to be able to assist you..

CHAP XIV.

THE MONK'S HISTORY.

I Was born in the kingdom of Imorat, and my grandfather was king of that country, which joins to the mountains of Caucasus; our family is descended from the prophet Solomon,

and my father was nephew to the great Avicene. From this wonderful man I learnt many secrets useful to humanity.

My father would never take any part in public affairs, confining himself wholly to the exercise of benevolence towards his neighbours ; he accommodated disputes, assisted the indigent, advanced sums to merchants to extend their commerce ; without founding hospitals, he distributed remedies and succour to the sick in their own houses, avoiding every opportunity of receiving their thanks.

My

My father was not contented with the mere distribution of bounty, which is often the effect of a sensibility whose aim is only to get rid of an affecting sight; he was prodigal of his own attendance and advice, never suffering his generosity to relax.

During my infancy, he took pains to qualify me with strength and agility, avoiding paying attention to my understanding. "A great genius," said he, "is a torment to the weak body it inhabits." Yet while he appeared to think only of my person, he was in fact forming my heart and
mind,

mind, unassisted by precepts or lessons.

Every thing going forward about me was for my advantage, while chance alone seemed to have united the persons and objects which gave being to my thoughts and sentiments. I found on the steps a poor man, suffering and unhappy; care was taken that the means of relieving him should be within my reach. Without taking notice to me, my father related histories calculated to elevate the soul; sometimes I was entrusted with a secret, and when guilty of any indiscretion, the representation of some
resulting

resulting misfortune was immediately presented to me, and all this with the appearance of mere chance.

I was never suffered to hear stories related where vice, though punished in the end, was for a long time allowed to wear a seducing air; even such temporary success impresses the mind of youth, which is always ready to flatter itself with escape, where others have been swallowed in the vortex.

I had five or six companions, the sons of slaves, but I thought them my equals; they were no less mistaken, and made no allowance for my errors :
among

among them was a Persian, Indian, and Greek; thus I learnt, without labour, their several languages. Drunken men were placed in my way, and my masters thence took occasion to remark on the unhappy state of degradation to which wine reduces man. Persons were shewn to me who had become idiots, from having given way with excess to the pleasures of love; and others, who were despised for having submitted themselves to be blindly governed by women.

One day a beggar craved charity at my father's door; he made him enter, and desired him to relate his
adven-

adventures. The beggar said he had been rich, but that his passion for gaming had reduced him to that excess of misery which at present oppressed him.

In a word, I was the disciple of united circumstances, artfully collected and judiciously applied, which had the more effect, because followed by no direct precepts ; my education was in fact an anticipated experience.

When twelve years of age, I found myself master of four tongues ; my masters taught me to make verses, in
order

order to accustom me to disclose my thoughts concisely; they likewise taught me geometry to give precision to my understanding. The study of religion was one of the chief objects of my education, and care was taken to explain its relation to morality and nature: my father convinced that weakness leads youth into every excess, took the greatest pains to give energy to my mind, and accustomed me to assume command over myself; he interested my pride in this victory.

He sometimes gave directions before me of preparing an entertainment; my friends conversed with me on the
5 pleasures

pleasures that awaited us, that my desires and impatience might be more strongly excited. When the day came, and the time approached, my father pretended that it was needful for him to take a journey, and expressed a wish that I would accompany him. "I do not insist on it," said he, "but I shall have a better opinion of your resolution, if you willingly give up the entertainment that has been prepared for you."

"Let us go," said I, with tears in my eyes, tears that originated in the violence I did myself, and I was in my own opinion a hero: he thus taught
me

me to support willingly hunger and thirst.

The exercises of the body were not neglected, so that at fifteen years of age I could dance, ride on horseback, use the bow, lance, or javelin, vault and swim. At twenty my father one day called me in to him, and spoke these words :—" Your person is healthy and vigorous, your morals pure, your heart good, and your mind adorned with various accomplishments, my duties towards you are fulfilled, and thus ends my authority. I have a large fortune, but as I may enjoy it for thirty years to come, prudence

would direct that I should only make you an allowance out of it; but I wish to be beloved by you, and that interest should not so corrupt your filial affection as to render the prospect of my death pleasing to you, (for eagerness after riches transforms every sentiment, and the desire after enjoyment strikes at the very root of gratitude) I resign to you, my son, one half of my fortune, and free you from all dependance upon me: the languages you are master of are as so many keys, it is left to you to unlock the sanctuary of sciences; you have agreeable accomplishments, and are to learn to employ them for your own

happinefs. This palace which I have purchafed belongs to you, and here is a written deed, entitling you to half my poffeffions."

He led me into the palace, the apartments were magnificent; he opened a door, through which I perceived twenty women, elegantly drefsed. "Receive me at your own houfe," faid he, "to-day."

A handsome dinner was ferved up, and at night my father left me with thefe words: "You have, my fon, a fine houfe, handsome gardens, beautiful women, make a proper ufe of your
numerous

numerous advantages, and be happy if it be possible."

He then opened a door which communicated with his own palace; "Ah!" cried I, "my dearest father," throwing myself at his feet, may this door never be shut." I threw away the key and broke the lock.

Pleased with this proof of confidence, he embraced me with tears in his eyes, but forbade me to follow him.

I remained at home; the pleasure of being free, and the examination of what I possessed through my father's

generosity, made me shed tears. I then entered the women's apartment; I selected one—my senses were ardent, and the first aspect under which pleasure offered itself, decided my sentiments for the rest of my life, and formed that *je ne sçai quoi*, which can only be the result of first impressions.

I had chosen a brown beauty, with a good shape, dark eyes, and of the softest expression; and from that time to the present, women who have possessed this kind of beauty have been most to my taste.

At

At those words Aladin looked at Kaderly.

The next day I arose early, and impelled by my gratitude, flew to my father : the day passed in conversing with him and expressing my happiness. At my return, I flew to the women's apartments ; they all had an inquiring look and a composed air, which they endeavoured to render natural ; their eyes were fixed on me, while mine only sought the object who had enchanted me the day before ; I had tasted of pleasure, and began to feel happiness in thinking I should find myself again in the arms of the

woman I loved. During the day which had elapsed, I had often retraced her perfections in my imagination, and sighed for the moment, when I should be re-united to her.

I was ashamed to see her in the midst of women who dared to contend with her for my heart, and I gave orders to my chief Eunuch to bestow on the other nineteen their liberty. You may easily imagine, that she who was the only ornament of my seraglio, and reigned sole mistress over my heart, did not remain a slave. “You are free,” said I, “even to leave me, if you choose to do so.” I dismissed my
Eunuchs

Eunuchs, that nothing might excite the idea of slavery in the mind of my mistress.

Six months elapsed with the apparent duration of a day ; love and filial tenderness entirely engaged my heart. My father's conversation enlarged my understanding ; he instructed me without giving advice, and enlightened me by his experience.

Disgusted himself with mankind, he endeavoured to inspire me with benevolence towards them. He often said, " Age destroys my illusions, and detaches me from men ; but there

was

was a time, when I believed in worth, virtue, and friendship, you will be happier than I am, it will always be time enough to recall your errors, and think as I do. Far from inspiring me with distrust, he encouraged me to give way, without suspicion, to love and friendship.

My mistress died, and I was a long time inconsolable: with a tender recollection of her, I could not think of replacing her, but closed my heart to tenderness, and sought after pleasure with a degree of fury. In order to alleviate my sorrow, I made a firm resolution in future never to attach myself wholly

wholly to one woman, but incessantly to vary my pleasures with different objects.

Thinking of happiness, I said one day to myself, "God and the prophet have promised to virtuous men a Paradise, where celestial women shall intoxicate them with voluptuousness, that must then be supreme happiness. Why not, by enjoying it in this world, link time and eternity in the same chain of pleasure?"

I recalled my chief Eunuch; he was an intelligent man, whose inexhaustible imagination could infinitely

vary pleasures and entertainments. I opened my treasure to him, and ordered him to neglect nothing to make my days flow happily. He purchased an extensive park adjoining to my gardens, that he might give a more enlarged career to my fancy ; he cut ways, and turned waters so as to form different rivulets, whose borders were enamelled with flowers. In some places were the thickest arbours, impenetrable to the heat of the sun ; in another was placed a Belvidera, commanding the most extensive prospect ; different paths, shaded, lilachs, and sweet-scented shrubs environed the hill.

When

When he had thus embellished the park, he purchased a great number of the most beautiful women he could procure ; hunting, walking, and diversions, all led to the same end, and the same pleasures offered themselves under a thousand different forms, quickened by the most pleasing variety.

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